

Hail Mary (Three times), Priest and People: Hail Holy Queen, Mother of mercy...

The glorious and immaculate Virgin Mary, Mother of God of her spouse, blessed Joseph...

Joseph Breig

'Chatterley'

I regret that I cannot drop the Chatterley subject, as I had hoped. Something has been added. We are faced with the decision of Federal Judge E. Bruce Bryan...

Keeping Sunday A Holy Day

A sign of the secularization of the time is Sunday shopping and a general trend to commercialize the sacred character of the Sabbath.

Fortunately, the Rochester Diocese area has, in large measure, been preserved from this increasing disregard for the third commandment...

State laws enforcing Sunday observance have repeatedly fallen before Supreme Court reversals which follow the top court's current penchant for "freedom" and allow anybody to do anything including advocating adultery.

A recent "Post" cover cartoon aptly illustrated a typical suburban Sunday morning with natives of all shape and sizes in scanty attire washing cars, cutting grass, painting houses, chitchatting with neighbors...

In some sections of the county, stores and markets are open for "business as usual" on Sundays.

The Church has never required its members to be over-strict in reverent observance of Sunday. The Church readily recognizes the right of its members to reasonable relaxation after fulfilling the duty of attending Mass.

But Church tradition, built through the centuries, directs Catholics to spend some of their free time developing their spiritual life, not merely exhausting themselves on frantic picnics, trips and odd-jobs after a hurried half-hour at morning Mass.

Catholics have a further responsibility to help hold the line on what little public observance of Sunday is left. If they see the growing pagan routine for the day, they share in the guilt of profaning the holy day meant to be consecrated to God.

Archbishop Ritter of St. Louis this week warned Catholics of his archdiocese not to shop Sundays but to purchase their needed supplies on weekdays...

He reasonably pointed out that we cannot blame stores for being open on Sundays. They will be open whenever people make it a habit to go to them.

Before our area is caught up in this whirl of the secular Sunday, we might check our own personal observance if we are keeping the day holy as God and His holy Church expect us to.

SERMONETTE

By REV. RICHARD MADDEN, O.C.D.

Anybody who spends any time at being a Catholic knows pretty well that Catholicism is rough stuff. It is a way of life that challenges the highest and noblest aspirations of a human being.

We Americans boast of our flag. The good old star-spangled banner, we call it. We boast of our "American way of life" even if we don't know exactly what the American way of life is.

Take taxes, for instance. Everybody's knocking taxes. "Too many, too high, can't make a nickle anymore." All right! But let's not forget that in paying taxes we are not pouring our money into one hot-bottomed pot, or into some politician's pocket.

The beautiful (though deedly) highways that we ride on, the best in the world, were paved for by our tax money. Our state parks with all their recreational facilities, our schools and universities - they are ours. We bought them. We need them. Our tax money was well spent.

Paying taxes, they say, is a serious moral obligation. Actually, it's a privilege. Unless you would prefer to not pay taxes. That would be fine. Our schools would close, our roads would deteriorate and we could go back to wearing "bear skins and living in caves."

Let me outline the reasoning with which Judge Bryan supported his argument that the unexpurgated book is not obscene within the meaning of the law.

He said that the postmaster general "has no special competence to determine what constitutes obscenity," or what exceeds the bounds of "contemporary community standards." Such questions, he held, belong to the courts.

STRANGELY, however, Judge Bryan proceeded to talk as if he himself had some special competence in the field, not of law, but of literature.

He delivered the judgment that D. H. Lawrence, author of the book, was "one of the most important novelists writing in the English language in this century."

Lawrence, he asserted, was a "writer of... undoubted artistic integrity."

Judge Bryan wrote as if these opinions were unquestionable.

The judge then gave a review of the novel. After that he alleged that "there is no doubt of its literary merit."

Why a judge, as judge, should have any competence to hand down literary dictums from on high, I cannot imagine.

JUDGE BRYAN asserted that the book's detailed adulterous immoralities "are relevant to the plot and to the development of the characters."

He admitted that these passages might arouse "shameful, morbid and lustful" desires in the "average reader."

If so, the law needs changing. Otherwise we are painting with this anybody can write any kind of vilness as long as the job is done with some literary competence, and as long as the truth is "relevant."

NO CONSIDERATION was given by Judge Bryan to the fact that an author can make his point without descending into indecency.

Neither was the common good—the welfare of the people and the nation—mentioned. The statute was interpreted entirely in the light of freedom—I would call it license—of writers and publishers.

Judge Bryan next examined the question whether the book offended contemporary community standards, which is one of the tests laid down by the Supreme Court in determining obscenity.

He argued that the book has had "general acceptance." And "leading journals of opinion welcomed the publication."

WHAT CRITICS and journals does Judge Bryan read? Does a sale of a few hundred thousand copies, in a nation of 175 million, constitute "general acceptance"? Is this what is meant by "contemporary community standards?"

Judge Bryan held that as our society stands today, novel after novel is published with "frank descriptions" and "four-letter words."

This means that as books get viler and viler, the "outer limits" will be extended until absolutely nothing will be judged obscene by the courts. The door is open to moral anarchy, as it is open to intellectual anarchy after the Supreme Court's movie decision.



Puerto Rican poverty is typical of hard life throughout Latin America.

55 Cents A Day Poverty Grinds Down Latin Americans

(The following is the second in a series of six articles on problems of the Church in Latin America written by the editor of Noticias Catolicas, Spanish and Portuguese edition of the N.C.W.C. News Service.)

By JAIME FONSECA (N.C.W.C. News Service)

Latin America is undergoing a deep change in its predominantly agricultural society under the impact of the industrial revolution.

The process would be less violent if it were not for the large segments of the population already weakened by poverty, injustice and ignorance.

Social and economic conditions have been aggravated by a phenomenal population growth and by inflation.

The Church, with all the spiritual resources at its command, its doctrinal guidance and the will of thousands of the faithful to remedy these evils is actually hampered by an economic and social imbalance, and by the inroads of secularism and marxism.

Latin Americans do not like to have their nations called "underdeveloped countries," but the hard truth is that conditions there justify the description.

Capital investment is small, per capita production is low and the standard of living of a large part of the people is only at subsistence level. Millions do not get the minimum requirement of 2,200 calories a day.

One factious writer, commenting on the lack of development of the "great" regions of the world, the approximate scale of income disparity is as follows: for every dollar a person in Asia earns, a person in Latin America earns \$2; a person in Western Europe, \$11; and a person in the United States, \$31.

Although the Latin American may live in extreme frugality, his endurance, his hope, and his will to better himself are indomitable. Here lies the success of many a missionary enterprise and foreign aid program, as well as the promise of local campaigns for social betterment.

Gross investment oscillates around 77 per cent of total production in Latin America. The average income per person ranges from \$74 in Haiti to \$495 in Argentina, but the average is under \$200. This means that millions of people have only about 55 cents a day to spend on necessities.

In the four major economic regions of the world, the approximate scale of income disparity is as follows: for every dollar a person in Asia earns, a person in Latin America earns \$2; a person in Western Europe, \$11; and a person in the United States, \$31.

Although the Latin American may live in extreme frugality, his endurance, his hope, and his will to better himself are indomitable. Here lies the success of many a missionary enterprise and foreign aid program, as well as the promise of local campaigns for social betterment.

But the slum conditions behind the "tourist" facades in the cities, together with lack of progress in rural areas, compose a sad narrative of privations that are a seed bed for extreme ideologies.

The Christian community spirit, which can move citizens and governments alike to attack the social and economic evils of Latin America, has been greatly weakened by a long time laissez-faire policy. The dominance of economic values, imposed by industrialization, under social planning, is a secondary matter.

In such a climate the individual often counts for little, particularly if problems of race and color enter into the social and economic spheres, and affect millions of Negroes and Indians, as is the case in Latin America.

Thus, in an economy based largely on a type of avaricious capitalism, whose profits are spent in London, Paris and New York by rich Latin Americans—rather than on social and economic improvements in Latin America—economic expansion has been slow and industrial relations have been tense.

Social problems have been disregarded or, more often, suppressed by force, a condition readily exploited by the communists, although labor movements, growing in maturity, are steadily exposing the domination in fairness to capital, however, one must say that the unsettled conditions in some Latin American countries have made foreign and domestic investors cautious because of their fear of political upheavals.

Whether Christianity will be able to survive in Latin America depends largely on the alertness of its leaders and the means at their disposal. The signs so far are that the industrial revolution may weaken the spiritual traditions of Latin American peoples.

Index Faces Revision

Vatican City (RNS)—Pope John XXIII is planning a drastic revision of the Catholic Church's 400-year-old Index of Prohibited Books in the light of modern needs and conditions, according to informed Vatican sources.

Introduced by Pope Paul IV exactly 400 years ago, the Index is published by a special section of the Sacred Congregation of the Holy Office at present headed by Msgr. Mario Covini.

It is a list of books condemned by the Holy See because of their heretical, immoral or otherwise objectionable nature. Catholics are not allowed to read such books without valid reason and special permission.

There have been 31 editions in all of the Index, the last dating back to 1948. In recent years, the Index has been criticized as "anachronistic" on the ground that most of the 6,000 works listed on its 508 pages are by largely unknown writers of the 17th, 18th and 19th centuries whose works are no longer available.

Pope Leo XIII, in 1881, removed a number of obscure works from the Index, but many others remain. They include books which championed ideas of little interest today except for scholars and historians.

Critics of the Index, in its present form have contended that it is not sufficient warning for the faithful against objectionable printed material, and something more extensive is needed. Another point they have made is that the Index is printed in Latin, with an Italian preface, and is available only in a few bookstores throughout the world.

ACCORDING TO the critics, the chief need is to keep adequately abreast of contemporary works. Msgr. Covini has admitted that he and the three priests who assist him are almost fully occupied with books by the most important contemporary Catholic authors and cannot keep pace with the world's book production.

Revision of the Index, the critics have argued, would be in keeping with Pope John's determination to keep the Church fully alert to modern needs and problems, specifically those involving the defense of Christian teaching and morality.

Only a comparatively few books have appeared on the Index since the 1948 edition. They include all the works of Andre Gide, Alberto Moravia and Jean-Paul Sartre.

Other authors whose works have been banned are Henri Dumery, Simone de Beauvoir, Dr. Ange-Louis-Marie Hesnard, Marcelle de Jouvenal, and Jacques-Marie Martin. By a decree of June 28, 1949, all Marxist publications were automatically forbidden.

In certain cases, excommunication is involved when a Catholic reads a forbidden book. The Index proscription also applies to printed images of Christ, the Blessed Virgin, the angels, saints or other servants of God which are not in keeping with the teachings of the Church.

Pope Pius V created a Congregation of the Index in 1571 to examine books—but this body was superseded in 1917, and its functions taken over by the Holy Office.

Daily Mass Calendar

(No mention is made of the octave of the Assumption.) Sunday, August 16 — St. Joseph, father of the Blessed Virgin Mary (white). Gloria, 2nd prayer of the 13th Sunday after Pentecost. Creed, common preface.

Monday, August 17 — St. Hyacinth (white). Gloria. Tuesday, August 18 — Mass of the 13th Sunday after Pentecost (green). 2nd prayer of the martyrs. V.R.

Wednesday, August 19 — St. John Eudes (white). Gloria. Thursday, August 20 — St. Bernard (white). Gloria. Creed.

Friday, August 21 — St. Jane Frances (white). Gloria. Saturday, August 22 — Immaculate Heart of Mary (white). Gloria, 2nd prayer of St. Timothy. Creed. Preface of our Lady.

Making Marriage Click

By MSGR. IRVING A. DEBLANC (Director, Family Life Bureau, N.C.W.C.)

This is not the kind of thing nice people talk about, but I just have to. Three girls on our block are now having children—of course, the parents seem to say, "so what?" The girls, all three of them, are simply delighted. Is it this bad all over the country? If so, then when does the next best leave for Mrs. K.A.N.?

Maybe one reason this whole problem exists, Mrs. K.A.N., is because the nice people of your community did not talk enough about it. And health is not as contagious as disease. This, too, is sure, the nice people may be giving the impression that they are completely indifferent.

The U.S.A. has 200,000 illegitimately born babies a year. That means over 500 a day: a social monstrosity. Officials are predicting that there will be \$10 a day by 1962. Do not leave this planet, Mrs. K.A.N.

The situation is by no means hopeless, especially if you realize that more harm is being done by the inactivity of the good than the activity of the weak and wicked.

We must all first learn to recognize the behind-the-scenes forces that produce this high illegitimacy rate: the human sex drive, the pressures of romantic sentiment, the individuals starved for affection, those who belong to groups which accept and dictate premarital immorality, and so on. In this area let me especially discuss the home.

Many parents neglect their children in an emotional way. Some show extreme permissiveness; some are over-protective, some are naive, some are just downright pagan. Unloved and unwanted at home, a girl develops a feeling of apathetic and even rebelliousness.

She surrenders to the first boy who comes along if he promises human affection. This girl craves having her own child as much as she craves having her own husband.

In one institution with 1,000 unwed mothers, 50 per cent were leaving their own baby and not letting them out for adoption. Most were doing this contrary to the best advice.

Parents who are over-permissive allow dancing parties to go on in dark basements without supervision. Mom and Dad are elsewhere watching the late show on TV. They just do not care. They set no regulations for a youngster on a date. The time of his return is not noticed nor the type of company she keeps or the use of a family car.

There is also the naive mother—who stampedes her daughter into a wedding as a child life when she is still in the elementary grades. She sets up innocent little parties which often lead to emotional situations which adults can not handle.

There are parents who laugh when their high school daughters go steady. They pityfully fail to realize that the division point for many adolescents in sexual behavior is set at the time of commitment to marry. The time they decide to go steady and not at the actual time of marriage.

COURIER-JOURNAL FRIDAY, AUGUST 14, 1959 VOL. 70 No. 46 MOST REV. JAMES E. KEARNEY, D.D., President... OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE